

# GOD Canada Newsletter –

## March 2022

### Cherished Memories - Cosmic Conspires

This series chronicles interesting experiences recounted by the devotees of HH Maharanyam Sri Sri Muralidhara Swamiji.

“So you will get a pension?” asked Guru Maharaj.

I said, “No, Guruji!”

“But you will!”

I tried to explain to him!! “I had opted for PF and not pension. So, I will not get a pension.”

I was working in a Nationalized Bank and as soon as the Voluntary Retirement Scheme (VRS) was introduced and I became eligible I had opted to quit employment. The day I walked out of the Bank, Guru Maharaj, the Father that he is, enquired about the various benefits I would get and if I would be able to manage the financial aspect without any problem. It was in this context that Guru Maharaj placed this question.

Guru Maharaj said again, “You will get a pension!”

I wondered. As always I thought ‘Guruji has not heard me properly or I have not been clear’. So, I gave him the details. “Guruji! We were given the choice

of opting for pension or PF and I had opted for the latter. The choice was given twice and both the times I had opted for PF. So, I will not get a pension. There is absolutely no chance.”

Guru Maharaj heard me fully and said, “But you will get pension! You will get a pension!” I gave up!

As Bhagyaji has said in ‘Madhurasmaranam’ when something is willed by Guru Maharaj the Cosmic conspires to make it happen – whatever it may be! Even declined pension!! So, the Cosmic conspired not only to get me a good amount of pension after ten years but also to receive a lump sum from the Bank while settling the difference between the arrears the Bank has to pay me and the amount due from me to the Bank on account of their PF contribution and interest thereon!

Originally Published in Maduramurali Magazine.

## Fond Memories Of Bliss

This series chronicles interesting experiences recounted by the devotees of HH Maharanyam Sri Sri Muralidhara Swamiji. These articles are from the series, "Fond memories of Bliss" that is published Namadwaar.org

Sri Sri Swamiji narrated to me a divine experience of His. Let me narrate it here.

Once Sri Sri Swamiji sat in deep meditation in the open terrace of the building in Mathurapuri Ashram. It was close to sunset and hence time to open the sanctum sanctorum of Sri Madhuri Sakhi sametha Sri Premika Varadan in the Bhagavata Bhavanam. As there were other people to take care of it, Sri Sri Swamiji decided to continue with His meditation.

Just then, a very cute boy, who was about one year old, came running upstairs to the terrace. The face of this handsome child was forlorn and he came crying 'Ji...Ji... keezha vaa' ('Ji' denotes a way of addressing Sri Sri Swamiji and 'keezha va' is translated from Tamizh language as 'come downstairs'). Having cried thus, the young child disappeared.

Sri Sri Swamiji immediately realized that it was indeed Sri Premika Varadan who had assumed the form of a young boy, wanting His Holiness Himself to come and open His sanctum sanctorum!

Originally published in Namadwaar.org

# GOVINDA'S FAMILY – GOVINDANUKKU AATPATTA KUDUMBAMAMMA 9

(Family beholden to Govinda!)

This series was originally published in Tamil MadhuraMurali monthly magazine in India, as a 12-part series. Based on Sri Swamiji's Madhurageetham, "Govindanukku Aatpatta Kudumbamamma Engal Kudumbam", it speaks beautifully of how the family members of our satsang lead / need to lead their lives. This is the translation of the Ninth article in this series.

A Worry-Free Life

Govindanukku Aatpatta Kudumbamamma... #9



\*Originally published in Tamil MadhuraMurali magazine

(This is the Madhuraageetham that joyfully sings of the way of life of satsang families, who live blissfully in the shadow of Govinda's lotus feet – "Govindanukku Aatpatta kudumbamma". After singing about the peaceful lives of families who live without being greedy and without falling into attachment, like a lotus leaf in water, now shall we see the lines that sing about the mental strength given by satsang and Guru krupa?)

6. kavalai paDamATTOM, kAlanukku anja mATTOM

puNNiyam pAvam kAlam enDru parithavikkavum mATTOM || gOvindanukku  
||

We shall not worry; we shall not fear Death

We shall not struggle anxiously, thinking about merits, sins, time, and the like!

Generally, once we are born as humans, along with us are born worry and fear! These two are strong feelings that rise in our minds when we contemplate about the future.

When the mind runs towards the future, two types of thoughts sway our mind:

1. Worry about tomorrow
2. Fear about this world (life in this world) and the other world (life after death).

[1] We all desire to be happy in life. It is only natural to wonder now and then, “Will we be happy like that in the future?”

“Will we get any problems because of our body, our possessions, or people around us – such a thought takes the shape of fear, whereas “If we get any such problem, wonder what are we going to do to be happy again?” – such a thought takes the shape of worry. We will see about fear later; first we will not worry (kavalai paDamATTOM)!

We will remove worry with the staunch faith that “Will not That immensely compassionate Govinda — who easily and beautifully runs this entire world – show me also a way? Will He not run my life also?”

[2] No one can see the future right? We have a thought that whether my family members or I will live happily, healthily, without any lack in terms of worldly comforts, with name and fame, in the years to come. When our thoughts go in this direction, if we do not have confidence in ourselves or faith in Govinda who is running this world, then, that which affects us deeply is this fear.

Once we are beholden to Govinda, since we visibly see the beauty with which He takes care of us, faith in His grace develops on its own. When there is faith, where is the fear?

Fear of death is the basis for all other types of fears. That too, when we are unsure of what our state will be after death, then fear is natural. “If I leave, my dear family will suffer!” this thought will also instill fear of death (kAlan).

“I am the child of Govinda; there is no separate thing as “my family”; this is a family beholden to Govinda!” – when such a certainty comes, we will not feel scared about ourselves or about our family. If I leave this body, I am going to serve Govinda in His world. Since we get the conviction that as this family is beholden to Govinda, He himself will take care of them, so

“kAlanukku anja mATTOM” (we will not fear death!)

Further, we can divide spiritual life into two paths – they are the path of karma, and the path of krupa.

Theists (believers) who follow the path of karma see whatever happens as the play of paapa-punya (sins and merits).

They will consciously and carefully do a lot of meritorious deeds with the intention that if one does a lot of punya, it will bring them happiness and comfort in the future. When troubles assail them, they will think, “Oh what sins did I commit! I am suffering! What is the atonement for this? Which temple should I circumambulate? Which mantra should I chant? In which pond should I take a dip? What charity should I do?” and go from pillar to post. They will lose peace of mind.

Other believers will turn towards astrology, pacifying the planets, and see everything as the effect of Time. Saying things like “I have kAla sarpa dOsham, the planet Saturn is in the eighth place”, they will roam around restlessly thinking about astrology, horoscopes, etc.

Astrology is also true; the effects of karma are also true; but those who keep crying and holding on only to these will be theists or believers; they will not become devotees.

A devotee will consider anything that happens as the grace of his chosen deity. When faced with problems, he will pray with a melting heart to Govinda; he will not go in search of atonements. He will pray to Govinda to strengthen him. After that, he will take it as God’s wish. In the case of such a devotee, it is a beauty to watch Govinda Himself take the responsibility and protect him!

Hence, Sri Swamiji sees satsang families and sings of the way in which they live.

kavalai paDamATTOM, kAlanukku anja mATTOM

puNNiyam pAvam kAlam enDru parithavikkavum mATTOM || gOvindanukku  
||

True surrender to Govinda is — lowering and placing one’s worldly as well as spiritual burdens completely at Govinda’s feet, and because of the staunch



faith in Him, not carrying any burdens or fear or worries, and as “nirbharo nirbhayo IOkE, nishchintaschAsmi kEshava”, continuing to do His Nama kirtanam always.

The flower shall bloom further....

Sri Ramanujamji, disciple of HH Maharanyam Sri Sri Muralidhara Swamiji

Originally published in Tamil Madhuramurali magazine in Chennai

\*\*\*\*\*

# Madhurageetham - Krishna Leelai - 08

ராகம்: பைரவி

தாளம்: மிஸ்ரா சாபு

பல்லவி

பலே ஆள் இவன் யசோதே

பலராமன் தம்பி பால கோபாலன்

அனுபல்லவி

நஞ்சூட்டியவளையும் கள்ளச் சகடனையும்

பொல்லா காற்றரகனையும் கொன்று குவித்தான் இவன்

சரணம்

கள்ளம் கபடம் அற்று சிரித்து நின்றிடுவான்

கள்ளத் தனம் செய்து சடுதியில் மறைவன்

கள்ளம் அற்ற முனிவர்கள் உள்ளத்தில் உறைவன்

கள்ளம் அற்ற பஜனத்திற்கு வசம் ஆவான்

rAgam: bhairavi thALam: mishra chApu

pallavi

bale AL ivan yashOdE

balarAman thambi bAla gOpAlan

Anupallavi

nanjchUTTiyavaLaiyum kaLLa sakaTanaiyum

pollA kATrarakkanaiyum konDru kuvitthAn ivan

charaNam

kaLLam kapaTam aTru siritthu ninDriDuvAn

kaLLat thanam seydu chaDudiyil maRaivAn  
kaLLam aTra munivargaL uLLatthil uRaivAn  
kaLLam aTra bhajanatthiRku vasham AvAn

# Feb 2022 Toronto Monthly Satsang Report:

By the immense grace of Sri Swamiji and Sri Madhuri Sakhi Sametha Premika Varadha Takurji, Toronto GOD Satsang families had weekly satsangs in Feb 2022.

Apart from the weekly satsangs, Toronto GOD satsang Family had the following special events.

Feb 11: Ekadasi Akanda Nama from 5:30 am to 12 noon

Feb 21: Swathi Akanda Nama from 5:30 am to 12 noon

Feb 26: Ekadasi Akanda Nama from 5:30 am to 12 noon

Feb 28: MahaSiva Rathri Ekadasi Akanda Nama from 4 pm to 12 midnight

## Upcoming Events:

Mar 12 - Mar 18 - Sri Chaitanya Mahaprabhu Jayanthi Celebrations - North America Wide

12- hours Akanda Nama Mahamantra Chanting

Mar 13 - Ekadasi

Mar 21 - Swathi

Mar 28 - Ekadasi

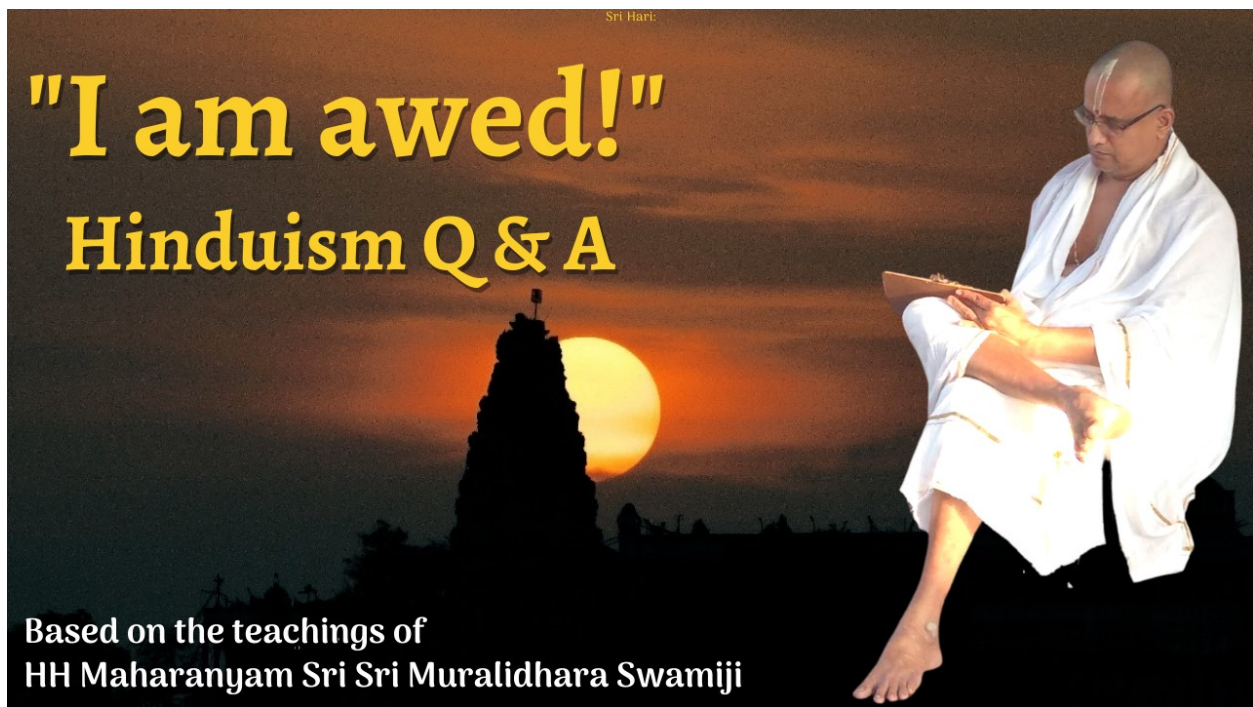
# "I AM AWED!" Hindu Youth Q & A Series

Why do Daily Puja?

A series of "Little Questions and Lucid Answers" sessions were conducted to explore the greatness and depth of Hinduism through questions posed by global Hindu Youth to Sri Ramanujamji.

The excerpts of each of these questions and answers are being presented every month by our youth, as they understand and absorb it.

Also watch Sri Ramuji answer this question on our "I Am Awed" short video series on our Namadwaar E-Satsang YouTube channel [Why do Daily Puja? | "I Am Awed!" Hindu Youth Q & A Series | Sri Ramuji](#)



What is puja?

Puja is the process of praying and offering to the Lord in order to express our gratitude towards him. We express our gratitude to thank him for what

he has given us.

Why do we do puja?

The reason we do puja is to show our gratitude to Bhagavan. In addition, doing daily puja or worship develops a positive habit. When an action is repeated enough times, it becomes a habit. Habits can be beneficial to us in many ways, and puja is another such habit that impacts us in a positive way. Puja relieves the mind of conflicts and makes us feel at ease. When providing gratitude, the human mind tends to feel happy and satisfied. Such actions can put us in a positive mood and help us through the rest of the day. As long as you can think of puja as a time of gratitude, it will become a beneficial habit to your daily life.

How to do puja?

The easiest and best way to do puja is to chant the Mahamantra with gratitude in our heart. In addition, if available, we can light a diya, light an incense stick, or offer some dry fruits, also with heartfelt gratitude. Another way is to talk to the Lord and directly express gratefulness to him. Slowly, it is possible to come to adore the Lord and do all the actions out of pure love. A puja that is done soulfully, gratefully, and happily even for a few minutes makes a great change in mindset.

Why start puja at a young age?

Ultimately, puja is a good, useful habit that when inculcated at a young age can help us immensely when we grow up and start questioning about life or if we want to grow in spirituality later. Habits will seem hard to get into, but once you get started, there is no stopping! The earlier the start, the faster it will adapt into your schedule. Eventually, it will become an effortless process like brushing your teeth, eating breakfast, or exercising. And when we really need it, the habit of doing puja will come to our aid. Puja, not only helps in our psychological wellbeing but also instills positivity in us so that we emerge as successful individuals in society.

Govind Ramgopal, 16 yrs, Fremont, CA

Excerpts from Sri Ramanujamji's "Little Questions and Lucid Answers" Q and A series.

Originally published in [godivinity.org](http://godivinity.org)

\*\*\*\*\*



## QUIZ TIME : INDIA'S ICONIC WOMEN

This month's quiz is based on Sister Nivedita. Inspired by the teachings of great masters of India, many spiritually elevated souls of other countries too, chose to serve humanity by being in this land. That is how Sister Nivedita was drawn towards India and the teachings of Swami Vivekananda.



1.What was the original name of Sister Nivedita?

- a.Margaret Noble
- b.Anandamayi Ma
- c.Saradamani Devi

2.Sister Nivedita is of \_\_\_\_\_ origin.

a.American

b.Irish

c.Australian

3.When and Where did Sister Nivedita meet Swami Vivekananda?

a.Chicago, 1875

b.NewYork, 1880

c.London, 1895

4.What does the name 'Nivedita' refer to?

a.One dedicated to God

b.One excelling in academics

c.One who is humble

5.Who conferred the name 'Nivedita' on Margaret Noble?

a.Sri Swami Vivekananda

b.Sri Ramakrishna Paramahansa

c.Ma Sarada Devi

6.Sister Nivedita also had the fortune of being the close associate of

\_\_\_\_\_.

a.Anandamayi Ma

b.Ma Sarada Devi

c.Ma Arundathi

7.What was the main reason for Sister Nivedita to come to India?

a.She like India very much

b.She wanted to learn about the rich cultural heritage of India

c.She felt the deep desire to serve the people of India and women education

8.During the dreadful plague attack in Calcutta, Sister Nivedita's actions became a powerful teaching to the youth and women of Calcutta in sanitation, self-help and social service. How did she help the people during the plague attack?

a.She swepted the streets and cleaned the drains

b.She personally ran from home to home and saved many lives

c.Both A and B

9. Who was the poet and Indian Independence freedom fighter, who said the following about Sister Nivedita- ' She taught me the nature of true service to the Mother (Bharatha Matha), and the greatness of asceticism, all through unspoken wisdom' ?

a. Subramania Bharath

b. Kambar

c. Kavimani Desigavinayagam Pillai

10. In which year was Sister Nivedita born?

a. 1855

b. 1860

c. 1867

11. How old was Sister Nivedita when she died?

a. 35

b. 43

c. 66

12. In which city did Sister Nivedita die?

a.Darjeeling

b.Puri

C.Calcutta

13.What saying of Swami Vivekananda was strongly ringing in her ears when she strongly had the urge that India was calling her?

a.'God alone is the truth

b.'Arise,awake and do not stop until the goal is reached'

c.'You cannot believe in God until you believe in yourself'

Answers:

1-a,2-b, 3-c,4-a,5-a, 6-b,7-c,8-c,9-a,10-c,11-b,12-a,13-b

Compiled by Ramya Srinivasan, San Jose , CA

Illustration by Lalitha Raman, Richmond, VA

Originally published in godivinity.org

=====

## SAAVATHA MAALI

Once when Lord Hanuman was in Ayodhya, Lord Hanuman tore his chest and showed Lord Rama and Seetha Maatha in his heart. Ramayanam was puranam. But our Santh Saavatha Maali Maharaj has proven this in Charithram. As Chaitanya Mahaprabhu sings in Shikshashtakam

“चेतोदप णमाज नं”

Which means Our heart is a mirror. Whatever you show before the mirror, it reflects whatever is shown.

Here our Santh Savatha Maali shows from his charithram what he held in his heart.

Santh Saavatha Maali was a contemporary of Santh Namadev Maharaj, and a devotee of Lord Panduranga. He lived in a small village near Pandharpur. He has never had darshan of Lord Pandurangan in Pandharpur. But it is said that Lord Pandurangan has himself come to meet Santh Saavatha Maali as he couldn't come to the temple. Just like our Periyazhwar he planted flowers and saw Pandurangan in everything.

Once a bhaktha named Kurumadas wanted to see Lord Pandurangan in Pandharpur on an Ashada Ekadasi. As he had no limbs he only had to roll over and couldn't walk. Kurmadasar started his journey to Pandharpur but knew he wouldn't be able to reach Pandharpur on time. Sitting in a place he was telling every yathri to think of him when they have the darshan of Vitthal. That day in the temple bhajans started as usual and saints like Namdev Maharaj, Gyaneshwar Maharaj were also there. Namdev Maharaj

and Gyaneshwar Maharaj are great bhaktas who see Vitthal and speak to him. When everyone was singing and dancing Lord Pandurangan slowly stepped out of the temple and started going somewhere. Santh Namdev and Santh Gyaneshwar saw this and followed him thinking that when there are so many sadhus singing bhajans here, where Lord Pandurangan was going. They followed and caught him near River Chandrabhaga and asked him where he was going when so many thousands of bhaktas were singing here. Lord Pandurangan told them that there is one bhaktha called Kurmadasar and that he individually was equal to all of them in his bhakthi. Hearing this Namdev and Gyaneshwar Maharaj said that they would also like to have a darshan of such a big bhaktha. Though Vitthal wanted to meet Kurmadas alone, he agreed to their request and asked them to come along with him. On the way there was a big garden, seeing the garden Vitthal said that he was feeling very thirsty and that he would go in, have some water and come back. He also asked them to wait there till he comes back. Lord Pandurangan wanted to meet another bhagavata named Saavatha Maali.

He had a huge garden and would give flowers to the temple everyday. He used to prepare garlands for all the saints and sadhus who participated in the bhajans. This seva was more important for him than coming to the temple or participating in the bhajans. Vitthal came inside the garden and stood in front of Santh Saavatha and gave him his darshan. Seeing this Santh Saavatha was excited, he woke up and worshiped him and asked him why he had come here when there were so many bhaktas performing bhajans in the temple. Lord Pandurangan asked him to put the garland on him. Santh Saavatha then happily put it on him. Vitthal then told Saavatha Maharaj that there were two persons outside and that he wanted to hide from them. Saavatha Maharaj then asked him if there was any place in the universe where he was not there. He then said as there is no such place and how would he be able to show him such a place. Vitthal asked him to give him

some place where no one would find out. Saavatha Maharaj then told him that his heart would be the right place for him to hide in that case. As Saavatha Maharaj was a yogi he closed his eyes and sat in meditation and Vitthal went into his heart and stayed there. Namdev and Gyaneshwar Maharaj who were waiting outside for quite some time, then came inside the garden in search of the Lord. Namadev Maharaj was searching for Vitthal all over the garden but Gyaneshwar Maharaj was just standing in one corner. Namadev Maharaj was a Prema bhaktha and Gyaneshwar Maharaj was a Gyani, so Gyaneshwar Maharaj understood where Vitthal was and was looking at Saavatha Maali Maharaj. After searching all over the garden, Namadev Maharaj started crying and asked Gyaneshwar Maharaj where Vitthal went, but Gyaneshwar Maharaj was smiling. Namadev then asked him why he was smiling. Gyaneshwar Maharaj told Namadevar that Savata Maharaj had swallowed Vitthal. Hearing this Namadevar got angry and ran towards Saavatha Maharaj. Seeing this Vitthal called Namdev Maharaj and appeared in front of him. They then understood the leela of Lord Panduranga, hugged each other and all four of them started going towards the direction where Kurmadas was there.

Let us pray to our Guru Maharaj to bless us in getting the bhagyam for serving our Guru Maharaj and Lord Krishna.

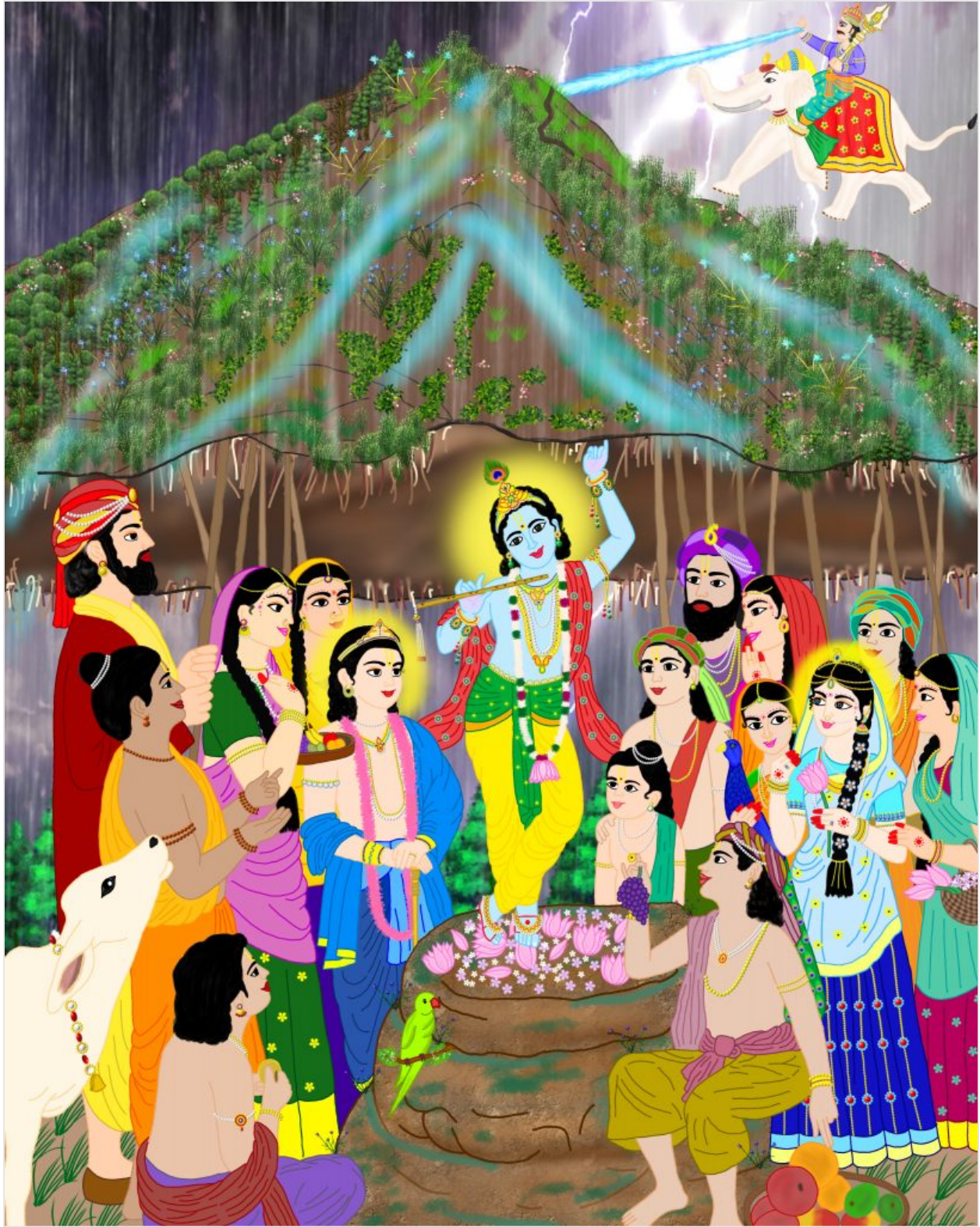
-- Smt Uthara Bajali - Mississauga ON



# SRI MADHURAGEETHAM QUELISH – ADHENNA PAZHAMA 2

We shall relish, little by little, the rasa in Sri Madhuraageethams, compositions of HH Maharanyam Sri Sri Muralidhara Swamiji, in the form of 'questions to relish', which we call as a 'quelish', as shared by his disciple Sri Ramanujamji.

(These quelishes are being shared regularly in a whatsapp group dedicated to enjoying the rasa of Sri Madhuraageethams.)



Last month as part of our first quesh- What is unique in the way Sri Swamiji

describes Sri Krishna lifting Govardhana Maharaj, we enjoyed the rasa and the poetic wonderment that is laden in the first line of the Madhuraageetham “adhenna pazama” in exclamation to the Lord lifting the Govardhan Maharaj mountain.

Now, we shall now move on to savor the richness of the implied meaning, hidden analogy that is very beautifully embedded in this first line.

“adhenna pazhamA illai ilaiA illai mayilpeelithAnA

chaTTena orukaiyAl oru kaNatthil thUkki gOkulam kAtthanaiyE!”

“Is that a fruit? Or a leaf? Or a peacock feather?”

Lifting it so effortlessly, in a second, with a single hand, you protected Gokula!”

Nowhere in this line, or in fact, nowhere in the entire song, does Sri Swamiji directly mention what the object is, that is being compared to a fruit or leaf or peacock feather. Yet we know right from the beginning that he is speaking of Govardhan Maharaj. This is the beauty of the hidden analogy.

Govardhana Giri Maharaj is extolled by the Gopis in Venu Gitam (SB 10-21-18) as the jewel among great bhagavathas. Mahatmas revere him as a dAsA of dAsAs, as he not only serves Lord Krishna but also His dear friends and devotees. Every blade of grass in him offers itself in humble servitude to the Lord. The sweet cool water gushing from his waterfalls supplies Krishna and Balarama, his friends and calves with water to drink and wash Their feet and mouths. Govardhan Maharaj’s fresh and succulent grasses nourish the cows

with fodder and the cows happily produce honey-sweet milk. This great devotee also provides tasty edible roots to eat , mirror-like stones and glittering rocks with which Krishna and his dear friends string beads of necklaces fondly decorating themselves. The nice flat boulders on his body serve as resting spots for Krishna and His dear friends. His soft soil preserves the divine imprints of Lord Krishna's lotus feet. Bearing the divine marks of the Lord's feet all over his body and housing Him in the caves of his heart, this great Haridasa is jubilant and ecstatic.

The direct meaning conveyed in the pallavi of the madhuraageetham is that Govardhan Maharaj is not light, but Bhagavan lifted him playfully as though he were a very light object – like a fruit or leaf or peacock feather and these specific comparisons of 'light' objects befit our great bhagavata Shri Govardhan Maharaj.

The highest divine poetry has a property called 'dhwani' – implied meaning – which needs to be discerned by rasikas. It would not be apparent to the normal eye.

Here an implied meaning is – Govardhan Maharaj is hailed as 'rasa poorna' – embodiment of rasa (nectar) by the Gopis and it is this juicy nectarine fruit that Sri Swamiji implies in the word 'pazhama', while referring to Govardhan Maharaj. The lovely "pachchai maa malai" – green gigantic mountain form of Govardhan Maharaj is implied in ilai (leaf). Another implied meaning for ilai is that, for a Krishna bhakta, leaf verily is Tulasi Devi, hence implying Govardhan Maharaj's immense purity too. Gopis in their Venu Gitam extoll Govardhan Maharaj as 'haridAsa varyo', a jewel among devotees,

‘Bhagavata Shiromani’. Hence a jewel on the crown is implied by the last word ‘mayil peeli thaana!’ – peacock feather which is indeed the lone prestigious jewel on Lord Sri Krishna’s crown.

In Srimad Bhagavatam, Sri Shuka uses an example of mushroom, to depict how effortlessly Bhagavan lifted Govardhan Maharaj. Sri Swamiji’s soft heart however embellishes this comparison with something more delicate and sweet in his madhuraageetham. Offerings that are worthy of Bhagavan are ‘patram pushpam phalam thoyam’ (leaf, flower, fruit and water offered with love, as He Himself says in Bhagavad Gita). Hence Sri Swamiji says – ‘Oh Giridhara Gopala, like you pluck fruits for your friends or high-growing leaves for the calves, or pick up a peacock feather for your crown, in the same way, You lifted Govardhan Maharaj in just a moment with one hand to save Gokula!’ (chattena orukaiyAl oru kaNatthil thUkki gOkulam kAtthanaiyE!)

Such is the lovely poetic embellishment of the hidden analogy in this Madhuraageetham. Let us now relish this song again along with the ‘rasas’ that we have partaken.

rAgam: aTAnA

adhenna pazhamA illai ilayA illai mayil pllidhAnA

saTTena oru kaiyAl oru gaNatthil thUkki gokulam kAtthanaiyE

gopAla gopAla giridhara gopAla

kuLir mazhaiyAl unai thEDi oDi vandha gopa gopiyaraiyum

Avinam kanDraiyum aravaNaitthu un thiruvaDiyil vaitthu kAtthanaye  
(gopAla)

devar kONum naDunADungi pathapathaitthu thiruvADiyil vandhu  
vizhundhanane

than thavaTTrai thAne uNarndhu mannittharuLa veNDinane (gopAla)

AkAsha gangaiyAl airAvathamum kAmadhenuvum pAlai pozhiya

devargaL sUzhndhu govinda govinda enDru muDi sUTTinare (gopAla)

Meaning

Is that a fruit? Or a leaf? Or a peacock feather?

Lifting it effortlessly, in a second, with a single hand, you protected Gokula!

O Gopala, Gopala, Giridhara Gopala

Suffering from the cold weather and rain, the Gopas and Gopis came  
searching for you,

Embracing the cows and calves, you sheltered them under Your Feet and  
protected them

Trembling with fear, the Lord of the Devas (Indra), came and fell at Your  
Feet

Having realized his mistake, he begged for forgiveness.

With the Akasha Ganga from the heavens carried by Airavata, and  
Kamadhenu showering milk

The Devas coronated You as “Govinda”, as they chanted Govinda Govinda

Nithya Balasubramanian, Pleasanton, CA

Originally published in [godivinity.org](http://godivinity.org)

\*\*\*\*\*

# Glories of Hari Namaskankeertanam - 1





The Supreme dharma for Kali Yuga is Hari Namasankeertanam, many Mahatmas and Avatara purushas have come to show us this beautiful path.

In Chyavana Smriti, Sage Chyavana says:

“Sruti smriti purAnEshu rAma nAma prakIrthitham  
thannAma kIrtanam bhooya: tApatraya vinAshanam”

The greatness of ‘rAma’ nAma has been described in sruthis (Vedas), smrithis and purAnAs. When we keep chanting ‘rAma’ nAma, the nAma will remove the tApatrayAs. tApatrayAs mean the difficulties faced by the jeevas like us and it is of 3 different types:

- a) AdhyAtmika - difficulties caused by our own karma
- b) Adhidaivika - disturbances caused by nature like hurricanes, earthquakes and
- c) Adhibhautika - troubles caused by fellow beings.

‘Dharmam bhAgavatam kalau athi sukham’ - bhAgavata dharmam (listening to the glories, leelas and guNas of bhagavAn (shravaNam), singing and chanting the names of the Lord (keertanam)) is the easy and enjoyable path to follow in Kali Yuga. There have been many mahatmas who have followed this glorious bhAgavata dharma and one such great mahatma was Sant Thulasidasaji, who was a very great Sri Rama bhakta. Sant Thulasidasaji sings the greatness of Harinamasankeertanam in his Sri Ramacharitamanas:

“Suka sanakAdi siddha muni jOgi |  
nAma prasAdha brahma sukha bhOgi || “

- In this doha, Sant Thulasidasaji says, “Sage Shukha and Sanat kumAras have become jnanis by chanting bhagavan nAma.”
- Padma purAna says Lord Brahma gave the upadesam of

'hari:sharanam' to sanakAdhis and by chanting the same mantra continuously the Sanat kumAras attained brahma anubhava.

In another doḥa, Thulasidasji is saying,

“Dhruvam sagalAni japeu hari nAu |  
pAyau acala anupama tAu || “

- Thulasidasji says, “Dhruva attained Dhruvapada (the pole star) by doing hari nAma japa.”
- The 5 year old boy, Dhruva wanted to sit on his father UtthAnapAda's lap, but was insulted by his step mother, Suruchi. When Dhruva ran to his mother Suneeti, she advised Dhruva to go to the forest and do penance to have bhagavAn's darshan.
- Dhruva got the 'vAsudeva' nAma upadesha from nArada maharshi and he got the divine darshan of bhagavAn, by constantly chanting bhagavan nAma.

“nAma japata prabhu keenha prasAdhu |  
Bhagata sirOmani bhE prahlAdU || “

- Because of nAma prahAva Prahladha became bhakta sirOmani - greatest among bhAgavAtAs.
- Nature changed because of the japa of 'nArayaNa' nAma that he did. When he was thrown into the water, he did not sink. Fire did not burn him and the poison tasted like nectar for him because of his nAma bhakti.

We can also see in Sri Ramayanam, that Shabari got the darshan of Sri Ramachandra prabhu only by repeatedly chanting the rAma nAma that was given to her by her Guru, Sage Matanga. Hanumanji was able to cross the mighty ocean, get the darshan of Sita mAta, defeat the army of rAkshasAs

who came to fight him in Ashokavana and get to the court of Ravana and advise him to return Sita mAta to Sri Rama only because he had rAma nAma on his lips all the time.

We can see so many examples from itihAsas and purANAs and also in the lives of Pandharpur bhaktAs that show how bhagavAn nAma brought bhagavAn to His devotees.

Our Guru Maharaj sings in one of his beautiful Sri Madhuraageethams, 'bhagavan nAma has life. It is easy to chant the names of bhagavAn, it is the sweetest and greatest sAdhana. Chanting the names of bhagavAn is dhyAna (meditation), tapas (austerity), yOga”:

pallavi

jlvan uLLadu bhagavan nAmam

anupallavi

eLimaiyanadu inimaiyanadu

oLimayamanadu magimai vAyndadu || jl ||

charaNam

nAma klrthanamE dhyAnam Agum

nAma klrthanamE thavam Agum

nAma klrthanamE yOgam Agum

nAma klrthanamE nalla samAdhi Agum || jl ||

BhagavAn Himself tells nArada maharshi, “I don't reside in Sri Vaikuntam or in the hearts of yOgis, but, wherever there is nAmankeertanam, where My devotees sing my names, I reside there with My devotees.”

The best way to show our gratitude to bhagavAn is to have His nAma on our lips every moment of our lives. Let us chant more and more and offer them at the lotus feet of our beloved Madhuri sakhi sametha Premika Varada

Takurji and our Guru Maharaj HH Sri Sri Muralidhara Swamiji.

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

- Smt Saradha Srinivasan , Edmonton